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NOTE RE RECENT TEXTS by John Cage

[We are honored to feature this article written specially for us by America's most distinguished experimental composer. Mr. Cage is an ardent Thoreauvian and his latest book, *M: WRITINGS '67-72* (Wesleyan University Press, 1973), as we noted in the last bulletin, is filled with comments on Thoreau.]

Wendell Berry: passages outloud from Thoreau's *Journal* (Port Royal, Kentucky, 1967).

Realized I was starved for Thoreau (just as in '54 when I moved from New York City to Stony Point I had realized I was starved for nature: took to walking in the woods).

Agreed to write work for voices (*Song Books / Solos for Voice 3-92/*). Had written five words: "We connect Satie with Thoreau." Each solo belongs to one of four categories: 1) song; 2) song using electronics; 3) theatre; 4) theatre using electronics. Each is relevant or irrelevant to the subject, "We connect Satie with Thoreau."

Syntax: arrangement of the army (Norman Brown). Language free of syntax: demilitarization of language. James Joyce = new words; old syntax. Ancient Chinese. Full words: words free of specific function.

Noun is verbs is adjective, adverb.

What can be done with the English language? Use it as material. Material of five kinds: letters, syllables, words, phrases, sentences. A text for a song can be a vocalise: just letters. Can be just syllables; just words; just a string of phrases; sentences. Or combinations of letters and syllables (for example), letters and words, et cetera. There are 25 possible combinations.

Relate 64 (*I Ching*) to 25.

64 = any number larger or smaller than 64. 1-32 = 1; 33-64 = 2. 240 = 46 groups of 3 + 18 groups of 4.

Knowing how many pages there are in the *Journal*, one can then locate one of them by means of the *I*

The Thoreau Society, Inc. is an informal gathering of students and followers of Henry David Thoreau. Herbert H. Uhlig, Winchester, Mass., President; Mrs. Chas. MacPherson, Acton, Mass., Vice-President; and Walter Harding, State Univ., Geneseo, N.Y., 14454, Secretary-Treasurer. Annual membership \$2.00; life membership, \$50.00. Address communications to the secretary.

Ching. Given a page one can count the lines, locate a single line, count the letters, syllables (for example), locate one of either.

Using index, count all references to sounds or silence in the *Journal*. Or all references to the telegraph harp.

(*Mureau* uses all twenty-five possibilities.)

Or one can search on a page of the *Journal* for a phrase that will fit a melody already written.

"Buzzing strings. Will be. The telegraph harp. Wind is from the north, the telegraph does not sound. Aeolian. Orpheus alive. It is the poetry of the railroad. By one named Electricity."

"...to fill a bed out of a hat. In the forest on the meadow button bushes flock of shore larks Persian city spring advances. All parts of nature belong to one head, the curls the earth the water."

"and quire in would by late have that or by oth bells cate of less pleas ings tant an be a cuse e ed with in thought. al la said tell bits ev man..."

"this season ewhich the murmer has agitated l to a strange, mad priest-essh in such rolling places i eh but bellowing from time to timet t y than the vite and twittering a day or two h a day or two by its course."

(Was asked to write about electronic music. Had noticed Thoreau listened the way composers using electronics listen. "SparrowsitA gros-beak betrays itself by that peculiar squeakarieffect of slightest tinkling measures soundness ing-pleasa We hear!")

A NOTE ON TWO ADDITIONAL MAPS COPIED BY THOREAU. by Robert Stowell

In the collection of material which Sophia Thoreau left to the Concord Free Public Library are two early maps of America which her brother Henry copied in Cambridge on September 17, 1855. Both maps are of interest to those who study the early cartography of North America and reproductions of

THOREAU AND THE TELEGRAPH HARP
by Annie Dillard



the originals may be found in various modern volumes.

The earlier of the two is part of the map "America Sive Novi Orbis, Nova Descriptio" from "Orteli Theatrum Orbis Terrarum" which was published in Antwerp in 1570. The portion which Thoreau copied, as he noted on the map, is "All North of the 30° of Lat. & E of about the 290° Long." At the bottom of the map Thoreau wrote "Biddle thinks that Thorne's letter about the Portuguese having falsified their maps accounts for many of the Portuguese names." Richard Biddle wrote MEMOIR OF SEBASTIAN CABOT; WITH A REVIEW OF MARITIME DISCOVERY printed in London in 1852.

The second map is entitled "Norumbega et Virginia" and again contains the note on the map "I have copied all N & E from Chesipooc Sinus" which apparently meant "Chesapeake Bay." This map is part of "Novae Francie (?) and the name "Wytfliet" at the bottom indicates that it is from Cornelius Wytfliet's edition of 19 copper-engraved maps published at Louvain in 1597. The volume has been called the "first general geography of America" by the author of Sixteenth Century Maps Relating to Canada published by the Public Archives, Ottawa, Canada, in 1956. "Norumbega" was the mythical city supposedly on the Penobscot River in Maine. The Director of the Yale Map Collection, Alex Victor, was most helpful in establishing the bibliographical information on these two maps.

University of Canterbury.

SPECIAL SALE!!!!!!

Because our limited storage space is more than overflowing, we are conducting for a limited time a special sale of back issues of the THOREAU SOCIETY BULLETIN at 10 assorted issues for \$1.00, 20 for \$2.00, etc. Orders for 50 issues or \$5.00 will receive a bonus of one of the early booklets or reprints. Because the supplies of many issues are exhausted or very limited, we cannot guarantee to include specific issues if they are requested, but we will try our best. Send orders to your secretary.

ADDITIONS TO THE THOREAU BIBLIOGRAPHY. . . .WH

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TD: TWISTED DIAL.

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- fuzzes up the facts a bit, but, far more important, it catches not only the personality of Thoreau but also the attitudes of his neighbors towards him.
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MY INTRODUCTION TO THOREAU by Egbert S. Oliver

[Editor's Note: We would welcome further brief statements on this topic from our members.]

My introduction to Thoreau was through Elbert Hubbard's LITTLE JOURNEYS TO THE LIVES OF THE GREAT PHILOSOPHERS, a copy of which fell into my hands while I was a high school student. The seed from that preposterous agglomeration of the true and the false, the sound and the fantastic took better root in my mind than did anything I found in Long's AMERICAN LITERATURE; but I did not get around to reading Thoreau until I was a graduate student--having devoted my undergraduate interests to history and philosophy. I had studied no American literature in a course but having just written a thesis for my degree on "Tennyson's Ontology" and having a little leisure I recalled Thoreau, bought a copy of WALDEN and read it with great enthusiasm. In fact I wrote a short statement on WALDEN which then appeared on the back page of the Seattle Post-Intelligencer for April 7, 1929. This is one item which has probably never appeared in any Thoreau bibliography. It follows:

A Book for Every Library

One of the first books to add to a small or large library would be WALDEN, written by one of the most interesting and cleverest of America's literary men. It is difficult to picture the type of person who would be disappointed by its pages.

It is penetrating in its analysis of life; of the humor and veneer of human make-believe. The insight into social shams possessed by the author, who wrote that delightful essay, "On the Duty of Civil Disobedience," makes every page a delight and a stimulation to examine into the foundation of social custom.

Fonder of nature than of Latin and Greek, the author left Harvard that he might have an opportunity to study life. He lived alone in the woods, beside a beautiful lake, and there became familiar with himself, as a natural being, and with the wild life of the woods.

Who but Henry David Thoreau could write: "I see young men, my townsmen, whose misfortune it is to have inherited farms, horses, barns, cattle and tools; for these are more easily acquired than got rid of. The portionless, who struggle with no such unnecessary inherited incumbrances, find it labor enough to cultivate and subdue a few cubic feet of flesh."

Thoreau is always new, always refreshing, always calling men to look to the reasons for their conduct, but never preaching. This is a very difficult combination to find, but Thoreau admirably furnishes it in WALDEN, a book for every library.

THE LIBERTY SHIP HENRY D. THOREAU. by William J. Coffey

[The following remarks were made by the secretary-treasurer of the American Institute of Merchant Shipping, at the annual meeting of the Thoreau Society on July 14, 1973, when he presented the nameplate of the SS Henry David Thoreau to the Thoreau Society.]

CONCORD, MASS....The great 19th century writer, poet and naturalist would have been proud of the 10, 800-ton ship which bore his name, the SS HENRY DAVID THOREAU.

She was a rolling, pitching Liberty Ship which knew scorching heat and icy winds while helping lead the way to U.S. victory in two wars, but may be best remembered for her peaceful pursuits to feed the world's hungry after the guns were silenced.

Henry David Thoreau, a rugged individualist who borrowed an ax to build his wooden hut in a matter of days at Concord's Walden Pond, would have marveled at the lightening speed in which the 11-knot Libertys were constructed, some being built within a week's time and as many as 14 being launched on a single day in September, 1941. The THOREAU, built by the Oregon Shipbuilding Corp. of Portland, Oreg., was delivered May 13, 1942, at the war's low point for the United States and its Allies. She was one of a fleet of 2,708 virtually identical emergency cargo ships built by American shipyards between 1941 and 1945 in history's greatest mass shipbuilding effort.

"For three years the SS HENRY DAVID THOREAU carried tens of thousands of tons of combat equipment and supplies across the thousands of lonely, submarine-infested miles to sustain allied troops in the Pacific, North Atlantic and Indian Ocean war theaters," Mr. Coffey said in presenting the nameplate to Thoreau Society President Frederick T. McGill, Jr., two days after the 19th century writer's 156th birthday.

"After a short rest in our nation's Reserve Fleet she again answered the call to arms in 1950 and served throughout the Korean emergency when five million passengers, 22,000,000 tons of petroleum products, and 52,000,000 tons of dry cargo were transported by several hundred U.S.-flag ships to and from that area to support the war.

"But it was her peacetime missions that would have made the peaceloving freedom-preaching author look upon the cumbersome, 441-foot ship with pride and satisfaction," Mr. Coffey added. "The SS HENRY DAVID THOREAU became a symbol of America's strength and peaceful intentions during the non-war years by carrying load after load of food, clothing, medical supplies and other necessities to the starving in war-torn countries."

But the good ship THOREAU--a seagoing "workhorse" of a bygone era--along with her sisterships, have all but disappeared from the seas, having been replaced by a new breed of revolutionary U.S.-flag barge and container ships and dry and liquid bulk carriers. For 10 years, according to Mr. McGill, Thoreau Society members have waited for "their ship" to leave her berth in the Beaumont (Texas) Reserve Fleet for her last, lonely trip...to the scrap pile...an event which happened only recently as this particular Liberty was one of the last of her type to be broken up.

The ship, however, will be enshrined in memory through her nameplate--which lists the name of the vessel, the shipbuilder's name and yard, the hull number and the date of completion, and will be displayed prominently by The Thoreau Society in Concord.

Ralph Waldo Emerson once said about his colleague. "No truer American existed than Thoreau." In the

shipping world, there is a parallel, as the Libertys were the epitome of all that was American in their generation, flying the Stars and Stripes over the millions of miles of sea-lanes they traveled, doing a logistical job that spelled the difference between victory and defeat in war and performing a humanitarian task providing nourishment and comfort to the needy in peace.

Indeed, Henry David Thoreau would have been proud of truly another great American--his seagoing namesake.

A THOREAU QUIZ by Edwin Way Teale

Last summer we asked Mr. Teale to speak at the Concord Summer Seminars and he began his talk with this challenging quiz on Thoreau. Try your luck at it. The answers will be given in the next bulletin.

QUESTIONS

1. How much was the tax Thoreau went to jail for not paying?
2. Did Thoreau's heart beat fast or slow?
3. What did Thoreau pencils sell for?
4. How many children did Ellen Sewall, the girl he proposed to, have?
5. What did Thoreau pay for his telescope?
6. Did Thoreau's brother, John, also keep a journal during the week on the Concord and Merrimack Rivers?
7. Which of Thoreau's published books were edited by William Ellery Channing?
8. Was Thoreau immune to poison ivy?
9. When was Thoreau thought to be drunk?
10. What was Thoreau's favorite song?
11. Did Thoreau drink water from the river while rowing on it?
12. What special use did Thoreau find for bayberries?
13. What voice did Thoreau say he would rather hear than that of the most eloquent man of the age?
14. What did Thoreau find behind a picture in a room at Emerson's?
15. What did Thoreau find growing in his old bean-field when he visited it 13 years after he left Walden?
16. What dream did Thoreau have night after night when he was young?

WALDEN: AN EASTERN INTERPRETATION by Robert Leon MacLean.

Abstract of a Master of Arts thesis, The Univ. of New Brunswick, 1973.

This thesis attempts to discover how Oriental a book WALDEN is. Rather than trace specific influences from Thoreau's extensive readings in Hindu scripture, it confronts the book as if it were Oriental. Since the central technique and philosophy behind most Eastern meditative disciplines is a strict reliance on personal experience, such an approach gains validity. WALDEN parallels the same voyage into sanctity as classical Indian yoga; hence yogic terms are used as framework for this study.

"Economy" presents the dilemma of mundane life, termed in yoga samsara (causality generating time). "Where I lived, and What I Lived For" further reduces the problem to cleansing the perceptions in order to pierce maya. A series of sadhanas (spiritual disciplines comprising an asceticism) is undertaken through the rest of the book, all based upon the central yogic principle of ekagrata (centering, one-pointedness). The first three chapters correspond to the first two steps of yoga, yama and niyama (moral restraints and disciplines), such as chastity,

sincerity, cleanliness, study, asceticism, right diet and serenity. These lead to the transic state of "Sounds"; parallels with Buddhist contemplation are drawn. The 'spectator' passage of "Solitude" distinguishes the objective entity (atman) operative behind such de-conditioning.

Thoreau discovers the deep centre of spiritual purity in Walden Pond; the pond becomes his guru. His task now is to polish his mind with the Walden mirror to achieve the same Enlightenment (bodhi). Moral antinomies rise to a climax in "Higher Laws," culminating in John Farmer's meditative abstraction into a wholly new mode of resolution, Oriental passivity. The winter chapters correspond to the yogi's withdrawal of the senses (pratyahara). Finally, by "The Pond in Winter," Thoreau achieves a total symbiosis with nature, particularly the equanimity of the centre of the pond, and emerges cleansed. "Spring" describes the moksha (liberation, emancipation) which the whole book has striven toward. Not synonymous with samadhi, it nevertheless achieves a uniquely Western mode of Enlightenment based upon a unity of self with nature. Here five physical breakdowns become coterminous with his own psychic breakthroughs. The world is now perceived as immortal, animistic, timeless and innocent. Thoreau returns to his original situation in "Conclusion" from the perspective of an Enlightened being, and gives his vision to humanity.

THOREAU AND N. C. WYETH - A VIGNETTE

by Arthur G. Volkman

Some long-time members of the Thoreau Society will recall that at the annual meeting in July 1951, Anton Kamp read an unpublished article, written in 1919, by N. C. Wyeth. The title of it was "Thoreau, His Critics, and the Public," and it was printed in The Thoreau Society Bulletin, No. 37, October, 1951. At the time of its composition Wyeth was already one of America's foremost illustrators, and a reading of it would indicate that he was nearly as facile with the pen as with a brush. Wendell Glick found the essay of sufficient merit to include it in The Recognition of Henry David Thoreau, sub-titled "Selected Criticisms Since 1848;" Ann Arbor, 1969.

Approximately two years after the publication of Glick's book came The Wyeths by Newell Convers Wyeth posthumously, edited by his daughter-in-law, Betsy James Wyeth, secondary title "The Intimate Correspondence of N. C. Wyeth 1901-1945;" Boston, 1971. (Hereinafter designated as Correspondence.) Admittedly what Wyeth wrote of Thoreau fifty-three years ago is by now common knowledge as the gist of it has since been widely disseminated by other writers, most of whom were probably unaware of the Wyeth article.

Wyeth's Correspondence, similar to Thoreau's Journal, presumably was not intended for publication by the author, but the substance of it is just as inspiring, stimulating, and entertaining as that found in the Journal. Wyeth, like Thoreau, was fascinated with Nature, and ever ready to transfer his impressions of it to canvas and in his letters. Furthermore, he did not hesitate to voice his opinion, favorable or otherwise, on the arts or any other contemporaneous subject.

On March 25, 1910, is found the first reference to Thoreau in the Correspondence, and the last on February 16, 1944, about a year and a half before Wyeth's tragic death in an automobile-train accident. The index to the Correspondence lists ten Thoreau items,



but at least another ten can be found on reading the text. Most of the passages are laudatory that occasionally border on veneration. Perhaps it would be going too far to infer from this that Wyeth's writing was influenced by his study of Thoreau, but a perusal of the Correspondence might lead one to suspect that. True, Nature was not the controlling factor with Wyeth as it was with Thoreau, but both appear to have shared many other intellectual traits--philosophical, spiritual, and emotional. But I am loath to cite any specifically except to say that on reading the Correspondence one is frequently reminded of Thoreau's Journal.

However, there was a difference in the style of their home-life for Wyeth had married early, and raised a growing family of children during his career, whereas Thoreau remained single throughout his short existence. Nevertheless both were enamored of the Eternal Verities, but while Thoreau worshipped this Trinity at Walden Pond, Wyeth's shrine was the Brandywine River.

Fortunately, Wyeth in later life, confirms his devotion to Thoreau by recording it on canvas. During November 1942 he exhibited at the Delaware Art Center in Wilmington, Delaware, a painting entitled "Walden Pond," with the figure of Thoreau standing conspicuously in the foreground. Reproductions of it have since appeared in at least two magazines, but without color, that detract considerably from its beauty. Previous to this he illustrated "Men of Concord and some others, etc.," edited by Francis H. Allen, Boston, 1936. Allen, in the second paragraph of this book gives the following cogent explanation of Wyeth's esteem for Thoreau:*

"I count myself particularly fortunate in being associated with Mr. Wyeth in carrying out this long-cherished project. His pictures speak for themselves. It is easy to see that they are no

perfunctory 'illustrations' of Thoreau's text. Besides being a New-Englander by birth and inheritance, Wyeth is a lifelong admirer of Thoreau, whose spirit has become a part of him. His work in this book, therefore, is a tribute from an intellectual disciple to an author who had had an important formative influence on his character and work. I think the reader will feel that through these pictures he himself has come almost into personal contact with Thoreau and with the men of Concord."

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THOREAU IN THE EYES OF TODAY'S CONCORD

By Carlotta Barnes

As a project for the Concord Summer Seminars this year, Miss Barnes interviewed the Concord residents at random as she met them on the streets or at the shopping centers, with the following results.

In this informal survey, I hoped to discover how the modern Concordians thought of Henry Thoreau--as a prophet or philosopher, a nature writer, or "the town character." Although every possible opinion on Thoreau was given, there seemed to be a unifying idea: the Concord townspeople saw Thoreau as more of a historical character. Perhaps, living close to Concord's historical and literary shrines, they see him as part of these shrines, a figure of the past.

First, there were Concordians who voiced no opinion of Henry Thoreau, but their answers gave an indication of their beliefs. One woman answered, "I have no opinion of him." A high school girl, saying that she had not yet read Thoreau's works, remarked, "I haven't been in school long enough to study these little local writers." Among those of "no opinion" were those who had not read Thoreau's

works, but had heard of his reputation. One person knew he was a great writer because "great men quote him--the President, everyone on television."

The majority preferred to think of Thoreau as a nature writer, rarely mentioning his philosophy. One is reminded of the early reviewer who suggested skipping the philosophical chapters of Walden and reading only the nature sections. One person said, "As a nature writer he's superb--as a political one he's just pompous."

"Simplicity" was the keyword to those who liked Thoreau as a philosopher. Most of these believed that his doctrine of simplicity was still workable today. When asked to decide between Emerson's philosophy and Thoreau's beliefs, they chose Thoreau for being more "down-to-earth." Several called Henry's beliefs "back to nature" and commented that today it was "difficult to impossible to live simply." Most admired his ideas on ecology and on politics, calling him "ahead of his time."

Despite the elderly man who growled "Who are you to tell me about Thoreau?", I was still interested in discovering Concord's opinion, a hundred years later, of Thoreau as a person, not as a writer. Call that the "Thoreau of legend." From the answers that I received, it appears that some townspeople feel as strongly for or against Thoreau as they would have if he had been their contemporary.

The term most often applied to him was "the town bum" or "the town character." Henry Thoreau evoked a more negative opinion than positive in those who commented on him personally. The most disheartening comment was spoken by the same elderly man who insisted that, since we had never met Thoreau, it was impossible to know or even to study him. At the library one woman confided, "He's keeping us alive, so we have to say we like him." Of course, the usual legends about Henry Thoreau were given. He was a hippie who ran from reality, he burned down the Concord woods, he had affairs with women that he shouldn't have been in love with." One librarian interested in Thoreau had been talking with townspeople whose grandparents had known him. "One man remembered that his grandfather once chased Thoreau out of his garden for stealing his vegetables." The most favorable answer came from an older woman who was baffled at Thoreau's worldwide influence: "He doesn't seem like that kind of person. He seemed humble--not the run of the mill type. He'd be surprised that he'd affected so many great people."

THOREAU ON THE LECTURE PLATFORM.WH

[Herewith is a contemporary report of Thoreau's appearance on the lecture platform.]

In the issue of the Gloucester Mass. "Telegraph" dated Saturday morning, Dec. 23, 1848, the following article appears.

The lecture before our Lyceum on Wednesday evening last was rather a unique performance. Mr. Thoreau announced it as the first of a series which he had prepared upon the life of a student, and it might be styled - Economy.

He apologized for the seeming egotism which would appear. It was commonly the custom for the 'I' to be omitted. In this lecture the difference would be that the 'I' would be inserted. He was to brag - brag for himself - brag for humanity. Perhaps the lecture would not be exactly suitable for a Gloucester audience, as it had been prepared chiefly with regard to another locality. We thought so, too, when he gravely in-

formed us that there were probably many present who were in debt for some of their dinners and clothes, and were then and there cheating their creditors out of an hour of borrowed time. If such was the case, we can only regret that any patrons of the Gloucester Lyceum are of that complexion. The lecturer gave a very strange account of the state of affairs at Concord. In the shops and offices were large numbers of human beings suffering tortures to which those of the Bramins are mere pastimes. We cannot say whether this was in jest or in earnest. If a joke, it was a most excruciating one - if true, the attention of the Home Missionary Society should be directed to that quarter forthwith.

The lecturer spoke at considerable length of society, men, manners, travelling, clothing, etc., often 'bringing down the house' by his quaint remarks. Now and then there was a hard hit at the vices and follies of mankind, which 'told' with considerable effect. There were hits, too, not remarkably hard.

Mr. Thoreau then gave a minute account of his experience as a house builder and house keeper. In the latter part of March, 1845, he commenced operations on the margin of Walden Pond. With his own hands, he felled the trees of which he constructed a framework for his house. He procured the boards for covering by purchasing the shanty of James Collins, Irishman. Mrs. C showed him over the premises - thought the lumber merchantable - was disposed to drive a good bargain. The price stipulated upon and paid was \$4.25 - possession to be given at six o'clock the next morning - no sale of house to any one else, meantime. At the appointed time, the purchaser repaired to the spot, and met Mr. C. and family upon the road. One Patrick appropriated to his own use and behoof a certain quantity of nails belonging to the purchase, without betraying any signs of guilt. The family cat took to the woods and became a wild-cat. She was subsequently entrapped, and thus became a dead-cat.

Mr. Thoreau finished his house and took possession on the anniversary of our NATIONAL Independence. By careful examination of statistics, the cost of this house was found to be twenty-eight dollars and ninepence. The lecturer gave his profit and loss account, etc., etc., in dollars, cents and fractions thereof, which he thought compared very advantageously with that of his neighbors who farmed it on a larger scale.

From the details which he gave of indoor life, we should suppose that his housekeeping was in rather a primitive style. Compared with this, Robinson Crusoe must have fared sumptuously every day. We know of no benefit likely to accrue to society from it, other than that yeast is a superfluous article.

The experience of the lecturer had taught him that a man may live very comfortably by six weeks labor per annum. Probably this is no new thing to many, for there is a good deal of living with less labor than that, though perhaps questionable independence.

He concluded with some remarks about the benevolent and reforming spirit of the day, of which he seemed to entertain a very poor opinion. Much of it was described as a moral simoon from whose approach he should flee for dear life. No immediate diminution to the numbers of our benevolent societies need be apprehended. Neither may a material alteration in their character be anticipated from an infusion of the ideal reforming spirit

described.

We believe that concerning this lecture there are various opinions in the community. With all deference to the sagacity of those who can see a great deal where there is little to be seen - hear much where there is hardly anything to be heard - perceive a wonderful depth of meaning where in fact nothing is really meant, we would take the liberty of expressing the opinion that a certain ingredient to a good lecture was, in some instances, wanting.

NOTES AND QUERIES

We are indebted to the following for information used in this bulletin: M. Ames, H. Adel, R. Adams, E. Allison, A. Butler, T. Bailey, R. Chapman, M. Campbell, P. Clarkson, M. Cuenin, J. Donovan, R. Epler, F. Flack, H. Gregory, W. Howarth, R. Ganley, T. Inge, L. Johnson, D. Kamen-Kaye, A. Kovar, T. McCone, K. McGill, V. Munoz, R. Needham, R. Stowell, E. Teale, A. Volkman, P. Walker, and J. Zimmer. Please keep the secretary informed of items he has missed and new items as they appear.

New life members of the society--Lloyd Jenkins of Paxton, Mass.; Harold Gregory of Worcester, Mass.; Mary Warren Leary of Chapel Hill, N. C.; and Alvin Small of Beaumont, Miss. Life membership is fifty dollars.

"Thoreau went to Walden for economy's sake. What he wanted to save was not money but his life."--Jessamyn West, *HIDE AND SEEK*, p. 43.

Minneapolis Public Library has recently acquired the manuscript of Thoreau's June 28, 1861, letter to Dr. Anderson, written appropriately enough in Minnesota.

At a recent Chataqua program, Paul Winter and His Winter Cohorts, a popular band, played a composition setting "In wildness is the preservation of the world." to music.

Tourist comment overheard this summer at the Walden cairn, "Oh, it's all right to take a stone. That's why they pile them up there--for tourists to take."

According to Lloyd Goodrich in *Edward Hopper*, Thoreau was among the famous painter's favorite reading.

According to *Playboy* for December, 1972, Yeateshenko, the Russian poet, thinks that the American people are at last awakening to "the spirit of Thoreau."

"When the final account is made and God closes the books, it may be found that Thoreau was the one real man America produced,"--R.H. Blyth, quoted in Kuniyoshi Munakata, "R. H. Blyth Bibliography with Quotations," p. 76.

Joan Johnston, one of the 1973 Concord seminar students, overheard a young man at Walden cairn telling his mother that the pile of stones at the cairn was all that was left of a cabin that Walden and Thoreau had built together, that the cabin had been destroyed in the battle of Lexington and Concord of the Civil War, and that the people of Concord had been so unhappy that their cabin had been destroyed that they built a new one for Walden and Thoreau in town where it would be safe.

"Reading Thoreau's *Journal*, I discover any idea I've ever had worth its salt."--John Cage, *M*, (Middletown, Wesleyan, 1973), p. 18.

The copy of W. E. Channing's *Near Home* which Channing gave to F. B. Sanborn is in Fruitlands Library. It is heavily corrected and on the dedication poem "To Henry" is written:

"No special Henry,--whatsoever.

At the end of the dedication poem, p. 6, is written:

"This dedication is imagined. No such special

character was ever known! or ever could be known! by me. I mind this, to prevent mistakes."

And on the back endleaves is again written:

"dedication: this refers to no special Henry"

According to Mary Fenn, John Shepard Keyes' manuscript diary in the Concord Free Public Library says:

"Went to a 'swarry' /sig/ at Lizzie Hoars. It was select and small and with but Henry Thoreau and George Moore for gentlemen. I managed to have a good time. Completely cut out 'Henry David' and made another vain striving to be added to his list by going home with Miss Russell."

Says Russell Baker in the April 29, 1973 *New York Times*, "The worst trait of the entire nature-communing breed, is their insistence on boasting about themselves. 'You won't believe how much nature I communed with today,' they are always saying. Thoreau was the worst of these chest thumpers. He went about the country badgering people because they were not in his weight class when it came to nature communing, and then he wrote books boasting about his boasting. He was the Muhammad Ali of nature communing."

Overheard at the Walden cairn, "How come it /the cabin/ is all torn down if it was made of rocks /the cairn/?" "It probably fell down."

Among the surveys in HDT's survey book in the Concord Library is a printed plan of John B. Moore's Farm, apparently a broadside issued advertising an auction of the land to be held on May 10, 1860 by "N. A. Thompson & Co., Auctioneers, Office Old State House, Boston."

Also a map of Walden Pond covered with dozens of intersecting lines, perhaps trying to demonstrate his theories about the patterns of depth of the pond.

Madison, Wisconsin, now has "Walden Apartments" in its West Towne area.

The Grosse Pointe, Mich., Unitarian Church on Nov. 18 will have as its service Thoreau's words set to Schubert's music.

Solon, Maine, has a "Different Drummer Workshop."

The Huntington Library in San Marino, Calif., on Aug. 12 featured a program of prose and poems of Thoreau sung by Paul Hansen.

A recent ad in a Richmond, Va. paper says, "Could Henry David Thoreau find happiness in an apartment complex? He could at Willo Oaks."

A Dobbins cartoon in the BOSTON HERALD AMERICAN for Aug. 18, 1973, entitled "Marching to a Different Drummer," features a long-haired hippy with a guitar over his shoulder.

According to the DENVER POST for Aug. 8, 1973, Ron Lyle, "the world's sixth-ranking heavyweight," trains according to the principles of Thoreau.

A mini-park in the center of Madison, Wisc., featuring wildflowers and shrubs, is named Walden Park.

An ad for Skilom skis in the DENVER MOUNTAIN GAZETTE for Feb. 1973 claims, "Thoreau would have been a cross country skier."

On the following page we reproduce a pencil drawing entitled "In Memory of H.D. Thoreau" by Robert Wirth of the faculty of the Maryland Institute College of Art who has been doing a series of broadsides and pamphlets entitled "Man and Nature." He writes, "As an active conservationist one would logically seek out Thoreau & like persons concerned with the relationship of man & nature...I would readily admit to a very strong influence by Thoreau's writings on my personal life in recent years & this has meant much to me."

I went to the woods because I wished to live deliberately, to front only
simply what I am, or begin to be that. I live in the present. I only remember
the essential facts of life, and see if I could not learn what it had to te
ach, and not, when I came to die, discover that I had not lived. I did n
ot wish to live what was not life, living is so dear; nor did I wish to pra
ctice resignation, unless it was quite necessary. I wanted to live co
reep and suck out all the marrow of life, to live so sturdily and Spa
rtan-like as to put to rout all that was not life, to cut a
broad swath and have
ner, and reduce it to its slo
d to be mean, why the



to the woods; or if it were sublime, to know with experience, and be able to give
a true account of it in my next excursion... We need the tonic of wil
dness, to wade sometimes in marshes where the bittern and the meadow
hen lurk, and hear the booming of the snipe, to smell the whispering sed
gewhere only some wilder and more solitary fowl build their nest, and the
mink crawls with its belly close to the ground.

